

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 15.

EVIDENCES OF IMMORTALITY.

I know by the friends who are with me in dreams
Our spirits may roam where celestial life teems,
And with the departed, life's fairer fields tread
While our bodies seem lying as senseless as dead.

I know by the touch of a presence I've felt
Our spirits will not into nothingness melt
And vanish away like a vapory breath
When we pass thro' the change we denominate death.

I know by the fair angel faces I've seen,
In moments of rest and composure serene,
The departed return in the hush of time's strife
Giving mortals the proof of continuous life.

I know by grand scenes that have gladdened my eyes,
That surpassed all the brilliance of Fancy's rich dyes,
Scenes celestial are near and our gaze they invite
To the splendors of heaven and exalted delight.

I know by a prophecy made and fulfilled,
Wise spirits in reading the future are skilled,
And sometimes they warn us of dangers ahead
As time's shadowed pathways we hopefully tread.

I know by the hopes that inspire to be true,
By the life evolutions that come to our view,
By the lucid deductions that reason has drawn,
Immortality's day for our spirits will dawn.

I know by the records long anciently old,
Through law that has ever existence controlled,
The departed, to-day, as in ages long flown,
To earth-friends return and their presence make known.

I know by good tidings from those we call dead
That for all by high hopes, aims and purposes led,
On a life-plane of joy and development high
The soul is immortal and never will die.

I know by my spirit's meanderings far,
Life's bark will drift on where more blissful scenes are,
And life will go on in an air more serene,
Where the stamp of decay upon nothing is seen.

I know beyond doubt in the realms overhead
There's a land that is peopled with those we call dead,
And the gifted and good who have battled for right
Are highest in bliss in that kingdom of light.

WM. W. STOCKWELL.

Meade, Ind.

FIFTIETH ANNIVERSARY ADDRESS.

Delivered by Dr. J. M. Peebles at Hydesville, N. Y., March 31, 1898.

In youth's early morning in mountainous Vermont, I often saw the snows melt, the lilacs and the honey-suckles rich in perfume pass away, to give place to June's roses. Later along in life's checkered pilgrimage I saw the wild dark-skinned tribes that people the Pacific isles and listened to the yelping of the shepherd dogs that watched their masters' flocks along the mountain ridges of New Zealand.

Travelling I saw the most golden sunsets, and the most gorgeous skies, I also drank bitterest waters from gourds and goat skins, ate questionable foods that no pen can describe, slept upon the bare earth, in the gorgeous palaces of Rajas, bathed in the sacred Ganges, interviewed Yogis, walked the sacred streets of Benares, cooled my fevered forehead under Ceylon's shady palms, gazed at her old templed rocks, her massive ruins of prehistoric times, scaled Australia's mountains, traversed her fern gullies, watched her wild bushmen hurl their boomerangs, sailed up the sluggish Nile to the water falls, walked over the sand-buried catacombs of Memphis, and looked down from the dizzy pyramidal heights of old time-defying Ghizeh.

My wandering feet have pressed the tigers' skins in Aduar's theosophic shrine—have sat upon the house top with Brahmins, listened to Upanishad readings, penetrated into the hermitages of nearly naked ascetics, listened to Mohammedan calls to morning prayers, seen dervishes whirling in their dizzy dances, sat in Masonic lodges with Arab Sheiks, heard the plaintive famine cries of India's beggars, conversed with princes, clasped the hand of Siam's king, and sat Volney-like in meditation amid the monumental ruins of Tadmor, Dambulla, Ephesus and Athens. I have trod the rock-hewn caves of Elephanta, walked in the dark, primeval forests of Yucatan, stood upon the summits of her centuries-worn yet verdure-clad pyramids; and, wending my way treading exploringly

When the home is perfect, it is heaven.

among the half-buried cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have walked upon Aetna's and Vesuvius' cinder-shingled pinnacles, and looked with shrinking awe down into the surging, seething fires of volcanic Kilauea. I have stood upon the summit of Mt. Olives, lunched at the foot of Herman's snowy mountain, wet my feet in Jordan's limpid waters, drank from Siloam's crystal fountain, and tented by night under Bethlehem's starry skies. And, during all these extensive travels; whether under the North Star or the shimmering light of the Southern Cross, I have never seen nation, race or tribe without cemeteries however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well-marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. Bearing in memory all travels, monuments, ruins, inscriptions, shrines, and Bibles, I count them as dross—*poor perishing dross*, when compared with that tiny Rochester rap, that echo of eternal life demonstrating beyond the vestige of a doubt that momentous fact of a future conscious existence.

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the re-discovery of a fact old, in one sense, as Babylonia or Akkadia; ancient as the faded ages of remotest antiquity. And this Spiritualistic discovery—this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown, like Minerva from Jupiter's brain. It was feeble at first. It is young yet, but though young as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and afire with infinite possibilities.

Christianity started from a dream (Matt. i:20). Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results often flow from seemingly the minutest causes. How small an upset lamp; yet, Chicago was laid in ashes, how small to the physical eye Newton's falling apple, yet there lay the hidden law that held suns and stars in their circling orbits; how small Stevenson's puff of steam, yet now railways and ocean steamers girdle the globe; how insignificant to proud imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes than in less than 300 years shook the Roman Empire to its very center, and planted the cross, as a crown of promise, in every civilized land.

So, that little half-muffled sound, that gentle telegraphic Hydesville tapping in 1848, like a messenger bird with good tidings of light and love from the here-to-fore dark lands of tombs, came with messages of holy memories and startled the world. It was the Easter morning of this century—the golden dawn of a new dispensation—the dispensation of spirit demonstrations and angelic ministries—of freedom from churchal confessions, from medieval superstitions and from human slaveries; of woman's equality with man, and withal, it inspired or instituted the great social,

political and national reforms that have brightened the moral horizon of this century.

As in the historic past women were last at the cross and first at the tomb; so in this century women—the Fox Sisters—were the first to discover the new alphabet; that, cabling the ocean of doubt and bridging the river of death, enabled mortals and immortals to stand consciously face to face, reclasping hands and re-affirming their undying loves. The stone was now forever rolled away from the door of the sepulchre.

Upon the ushering in of this dispensation there were no Sinai thunders, no terrific earthquakes, no darkening of the sun, or other strange mythic miracles. Neither did any graves give up their dead, for there were no dead in them. The tombs there, and tombs of the ages ago, were empty. The pronounced dead had risen. Their white feet were pressing the evergreen shores of life, and their inspired tongues were musical with the resurrection songs of immortality.

Nature's chain has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity clasp hands. The good of the old-time remains, the true never dies. There are no dead, to-day. Spiritualism, as tangibly as absolutely, demonstrates it. Oh, death, where is thy sting? Oh, grave, where is thy victory? Hallelujah! Bring forget-me-nots, flower buds and roses. Ring the bells of gladness—sound the loud timbrel—shout the loud chorus in one ascending, resounding anthem of joy; for death is conquered, priest-craft is uncovered, theology is proved worm-eaten, creeds are doomed, sin is checked, the devil is defeated, and the old-time hell transfigured into Gehenna-gardens and vineyards where purpling grapes now grow in richest luxuriance.

A few years ago I was in old Bethlehem near Jerusalem. Now I am in the New Bethlehem, Hydesville, near Rochester—the imperishable Bethlehem of this crowning century of science and progress. This is consecrated ground—consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelujah! [Continued next week].

THE SOURCES OF "ISIS UNVEILED."

During the past seven years I have made a more or less exhaustive analysis of the contents of the writings of Madame H. P. Blavatsky; and have traced the source whence she derived—and mostly without credit being given—nearly the whole of their subject-matter. The limitations of this paper will admit only of a brief summary of the results attained by my analysis. The detailed proofs and evidence of every assertion herein are now partly in print and partly in manuscript; and they will be embodied in full in a work I am preparing for publication, in *expose* of Theosophy as a whole. As regards "Isis Unveiled," Mme. Blavatsky's first work, the proofs of its wholesale plagiarisms have been in print seven years; and no attempt has been made to deny or discredit any of the data therein contained. In that portion of my work

which is already in print, as well as in that as yet in manuscript, many parallel passages are given from the two sets of writings,—the works of Mme. Blavatsky, and the books whence she copied the plagiarized passages; they also contain complete lists of the passages plagiarized; giving in each case the page of Mme. B.'s work in which the passage is found and the page and name of the book whence she copied it. Any one can, therefore, easily test the accuracy of my statements.

In "Isis Unveiled," published in 1877, I find some two thousand passages copied from other books without proper credit. By careful analysis, I found that in compiling "Isis" about one hundred books were used. About fourteen hundred books are quoted from and referred to in this work; but, from the one hundred books which its author possessed, she copied everything in "Isis" taken from and relating to the other thirteen hundred. There are in "Isis" about twenty-one hundred quotations from and references to books that were copied, at second-hand, from books other than the originals; and of this number only about one hundred and forty are credited to the books from which Mme. B. copied them at second-hand. The others are quoted in such a manner as to lead the reader to think that Mme. Blavatsky had read and utilized the original works, and had quoted from them at first-hand, the truth being that these originals had evidently never been read by Mme. B. By this means, many readers of "Isis," and subsequently those of her "Secret Doctrine" and "Theosophical Glossary," have been misled into thinking Mme. B. an enormous reader, possessed of vast erudition; while the fact is her reading was very limited, and her ignorance was profound in all branches of knowledge.

The books utilized in compiling "Isis" were nearly all current nineteenth-century literature. Only one of the old and rare books named and quoted from was in Mme. B.'s possession,—Henry More's "Immortality of the Soul," published in the seventeenth century. One or two others dated from the early part of the present century; and all the rest pertained to the middle and latter part of this century. Our author made great pretensions to Kabbalistic learning, but every quotation from and every allusion to the Kabbala, in "Isis" and all her later works, were copied at second-hand from certain books containing scattering quotations from Kabbalistic writings; among them being Mackenzie's "Masonic Cyclopædia," King's "Gnostics," and the works of S. F. Dunlap, L. Jaccoliot, and Eliphas Levi. Not a line of the quotations in "Isis," from the old-time mystics, Paracelsus, Van Helmont, Cardan, Robert Fludd, Philalethes, Gaffarel, and others, was taken from the original works; all of them were copied from other books containing scattering quotations from those writers. The same thing obtains with her quotations from Josephus, Philo, and the Church Fathers, as Justin Martyr, Origen, Clement, Irenæus, Tertullian, Eusebius, and all the rest. The same holds good with the classical authors,—Homer, Ovid, Horace, Virgil, Plato, Pliny, and many others. The quotations from all these were copied at second-hand from some of the one hun-

dred books which were used by the compiler of "Isis."

In a number of instances Mme. Blavatsky, in "Isis," claimed to possess or to have read certain books quoted from, which it is evident she neither possessed nor had read. In "Isis," I, 369-377, are a number of quotations from a work of Figuier's, that she claimed to have taken from the original work, which she says (I, 369) now "lies before us." As every word from Figuier in "Isis" was copied from Des Mousseaux's "Magie au XIX^{me} Siècle," pp. 451-457, the word "lies" in the sentence used by her is quite *à propos*. In "Isis," I, 353, 354, *et seq.*, she professed to quote from a work in her possession, whereas all that she quoted was copied from "Demonologia," pp. 224-259. In II, 8, she claimed that she had read a work by Bellarmin, whereas all that she says about him, and all that she quotes from him, are copied from "Demonologia," pp. 294, 295. In II, 271, she stated that she had a treatise by de Nogen, but all she knew about him or his treatise was taken from "Demonologia," p. 431. In II, 74, 75, the reader is led to believe that certain quotations from "The Golden Legend" were copied by her from the original; the truth being that they were taken from "Demonologia," 420-427. In II, 59, she gave a description of a standard of the Inquisition, derived, she said, from "a photograph in our possession, from an original procured at the Escorial of Madrid;" but this description was copied from "Demonologia," p. 300.

In "Isis," I, pp. xii to xxii, is an account of the philosophy of Plato and his successors. Nearly the whole of these ten pages was copied from two books, Cocker's "Christianity and Greek Philosophy," and Zeller's "Plato and the Old Academy." There are some 25 passages from Cocker and 35 from Zeller; and, of all these, credit is given for but one citation from Cocker and about a dozen lines from Zeller. In "Isis," II, 344, 345, nine passages are copied from Zeller, but one of which is credited.

Here follows a list of some other of the more extensive plagiarisms in "Isis." It includes the names of the books plagiarized from, and the number of passages in them that were plagiarized.

Ennemoser's "History of Magic," English translation	107 passages.
"Demonologia,"	85 "
Dunlap's "Sod: the Son of the Man,"	134 "
Dunlap's "Sod: the Mysteries of Adoni,"	65 "
Dunlap's "Spirit History of Man,"	77 "
Salverte's "Philosophy of Magic," Eng. translation.	68 "
Des Mousseaux's "Magie au XIX ^{me} Siècle,"	63 "
Des Mousseaux's "Hauts Phenomenes de la Magie,"	45 "
Des Mousseaux's "Mœurs et Pratiques des Demons,"	16 "
"Supernatural Religion,"	40 "
King's "Gnostics," 1st edition.	42 "
Mackenzie's "Masonic Cyclopædia,"	38 "
Jaccoliot's "Christna et le Christ,"	23 "
Jaccoliot's "Bible in India," English translation	17 "
Jaccoliot's "Le Spiritisme dans le Monde,"	19 "
Hone's "Apocryphal New Testament,"	27 "
Cory's "Ancient Fragments,"	20 "
Howitt's "History of the Supernatural,"	20 "

Among the other books plagiarized from may be named Eliphas Levi's "Dogme et Rituel de la Haute Magie," and his "La Science des Esprits," "La Clef des Grands Mystères," and "Histoire de la Magie," Amberley's "Analysis of Religious Belief," Yule's "Ser. Marco Polo," Max Müller's

"Chips," vols. I and II, Lundy's "Monumental Christianity," Taylor's "Eleusinian and Bacchic Mysteries," (1875 ed.), Reber's "Christ of Paul," Jennings' "Rosicrucians," Higgins' "Anacalypsis," Inman's "Ancient Faiths in Ancient Names," Inman's "Ancient Pagan and Modern Christian Symbolism," Inman's "Ancient Faiths and Modern," Wright's "Sorcery and Witchcraft," Bunsen's "Egypt," Payne Knight's "Symbolical Language of Ancient Art and Mythology," Westropp and Wake's "Ancient Symbol Worship," Pococke's "India in Greece," Findel's "History of Freemasonry," "The Unseen Universe," Elam's "A Physician's Problems," Emma Hardinge's "Modern American Spiritualism," More's "Immortality of the Soul," Draper's "Conflict between Religion and Science," Randolph's "Pre-Adamite Man," Peebles' "Jesus: Myth, Man, or God," Peebles' "Around the World," "Principles of the Jesuits," (1839), "Septenary Institutions," (1850), Gasparin's "Science and Spiritualism," "Report on Spiritualism of the London Dialectical Society," (1873), Wallace's "Miracles and Modern Spiritualism," and Maudsley's "Body and Mind."

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WM. EMMETTE COLEMAN.

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I am strongly impressed to give the readers of the JOURNAL an outline of what, to my mind, seems to be the work which lies before the Commission on Principles which will shortly begin its labors. The aim and object of the Commission, is not to formulate new principles, but to "gather up the fragments that nothing be lost"—to get the consensus of opinion of all the Spiritualists and "strike an average"—or in other words to give expression to the *collective mind*.

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are the qualifications for membership? What form of organization can be adopted, which can and will become universal? What shall be our attitude upon the subjects of war, capital punishment, and the great and pressing social and industrial problems of the day?

These and many other questions must be met and answered—*up to date*—and provisions made for keeping pace with the onward march of civilization and the unfoldment of the human intellect, as well as the careful nourishment and development of our spiritual natures. M. S. NORTON.

ANTI-CHRISTIAN CHRISTIANS.

A. J. Guinn, of Deer Creek, has been brought to Visalia to be examined on a charge of lunacy. Guinn avers that on the 15th of this month he saw Christ. He appeared to him at his home in a pillar of white cloud. He also saw figures of beasts and men, and the beasts ate the men. This he interpreted to mean that the world is soon to come to an end, and he therefore started out to preach to the people.

"Further than this," according to the *Visalia Times*, "Guinn seems to be sane and harmless."

It makes a great deal of difference in what age a man sees these things, as to whether he should be deemed inspired or insane.

It was St. John, the Divine, at Patmos, who saw seven golden candlesticks. In the midst thereof was a Being who held seven stars in his right hand, while out of his mouth proceeded a sharp two-edged sword.

If St. John saw these things to-day in Visalia—or Sacramento, either, for that matter—he would be hauled into court to be examined on a charge of insanity. And the ministers themselves would swear to the warrant.—*Sacramento Bee*.

AN UNNATURAL SON.

Mrs. Catherine White, an aged lady living in New York alone, ill and in poverty, suddenly died after reading a letter from her son Harry refusing to aid her. Her son is studying for the ministry in a theological school in Philadelphia. The New York authorities having sent him word that his mother's body was at the morgue, waiting for him to claim it, he sent word in reply that he would have nothing to do with his dead mother. His reason was that his mother had broken the family ties years ago and that she had brought on her death by too much drink. If the body is not claimed, an undertaker who has known Mrs. White, and who knows how hard she was compelled to work to support herself after desertion by her son, will have her body buried in Calvary cemetery and save her from the potter's field.

A son treat his mother thus! It seems impossible. No matter what her life may have been, she was his mother. It is to be hoped, for the credit of the ministry, that the church has no other such candidates for the pulpit.—Columbus, O., *Dispatch*.

Modern science proves Spiritualism true.

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THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., APRIL 14, 1898.

A SIGN OF THE TIMES.

As an indication of the trend of opinion in the Churches, the Rev. D. F. Harris, of Columbus, O., sent a letter to Mr. Ernest Stephens, the medium of that city, stating that he intended to give some lectures on Spiritualism in his church on Sunday evenings, and invited Mr. Stephens to attend and explain the nature and philosophy of Spiritualism, and promised to show him every attention. Mr. Stephens has accepted the invitation, and promises to explain the phenomena of his mediumship. This shows the popular interest there is in occult matters and were it not for the fact that the salaries of the ministers were in danger of being wiped out, or greatly decreased, there would be a regular stampede to the spiritual philosophy.

As there is nothing to encourage them to leave the churches in the way of making a living, especially in these precarious times, they will hang on and give the people all the Spiritualistic philosophy that they can, so as to hold their present positions. This however, cannot long endure. We are in a state of transition; the old is passing away; the new era is coming; light is breaking from every quarter, and the New Day with its new ideas, new philosophy, and new religion will very soon dawn upon the world; and the churches, always the last to endorse the progress of the times, must yield and join the advanced thought of the world.

Spiritualism is rational in that it says: Be thyself; take no man for master; follow after truth, and let the light within guide thee on thy way. Accept all aids, be grateful for all examples of warning and of encouragement, but possess thy own spirit and live thy own life.—*Sel.*

PSYCHICAL RESEARCH AND MRS. PIPER.

The *Proceedings of the Society for Psychical Research* (London), for February, 1898, devotes 300 of its 370 pages to "A Further Record of Observations of Certain Phenomena of Trance," by Mr. Richard Hodgson, LL.D., secretary of the American Society. The report deals with Mrs. Piper, her trance phase and new development of automatic or spirit writing. In his introduction Mr. Hodgson says:

Two reports of the trance-phenomena of Mrs. Piper have been published in our *Proceedings*, (Vol. VI., pp. 436-650, and Vol. VIII., pp. 1-167), and to these I refer the reader for information concerning the experiments made with her prior to the year 1892. All that I need repeat here is that Mrs. Piper passes into a trance, during which apparently other personalities than the normal waking Mrs. Piper control her body, use her organs of speech, or write with her hand, and show a knowledge of facts which Mrs. Piper could not have obtained by ordinary means. These other personalities purport to be the spirits of disembodied human beings, and make communications which take the form of coming from the still existing "deceased" friends or relatives of the persons who have sittings with Mrs. Piper. In the early years of Mrs. Piper's trances, her voice was usually controlled by a personality that went under the name of Doctor Phinuit, who acted as intermediary in the communications; but of late years the communications have been chiefly independent of Phinuit, who for the past year has not manifested at all.

Of course the first point that will occur to the reader is how we know that these manifestations are not due to imposture. This question has been fully considered in the above-mentioned reports, but it may be well for me to give a brief summary of our previous conclusions. My own knowledge of Mrs. Piper began in May, 1887, about a fortnight after my arrival in Boston, and my first appointment for a sitting was made by Prof. William James. Prof. James had visited her about a dozen times during the previous year and a half, and had sent a large number of persons to her, making appointments himself for most of these people, whose names were in no instance announced to the medium. As a result of his enquiries he became fully satisfied that Mrs. Piper had supernatural powers.

I had several sittings myself with Mrs. Piper, at which much intimate knowledge, some of it very personal, was shown of deceased friends or relatives of mine; and I made appointments for sittings for at least fifty persons whom I believed to be strangers to Mrs. Piper, taking the utmost precautions to prevent her obtaining any information beforehand as to who the sitters were to be. The general result was the same as in my own case. Most of these persons were told facts through the trance-utterances which they felt sure could not have become known to Mrs. Piper by ordinary means. For several weeks, moreover, at the suggestion of one of our members, detectives were employed for the purpose of ascertaining whether there were any indications that Mrs. Piper or her

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If St. John saw these things to-day in Visalia—or Sacramento, either, for that matter—he would be hauled into court to be examined on a charge of insanity. And the ministers themselves would swear to the warrant.—*Sacramento Bee*.

AN UNNATURAL SON.

Mrs. Catherine White, an aged lady living in New York alone, ill and in poverty, suddenly died after reading a letter from her son Harry refusing to aid her. Her son is studying for the ministry in a theological school in Philadelphia. The New York authorities having sent him word that his mother's body was at the morgue, waiting for him to claim it, he sent word in reply that he would have nothing to do with his dead mother. His reason was that his mother had broken the family ties years ago and that she had brought on her death by too much drink. If the body is not claimed, an undertaker who has known Mrs. White, and who knows how hard she was compelled to work to support herself after desertion by her son, will have her body buried in Calvary cemetery and save her from the potter's field.

A son treat his mother thus! It seems impossible. No matter what her life may have been, she was his mother. It is to be hoped, for the credit of the ministry, that the church has no other such candidates for the pulpit.—Columbus, O., *Dispatch*.

Modern science proves Spiritualism true.

The Philosophical Journal,

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Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., APRIL 14, 1898.

A SIGN OF THE TIMES.

As an indication of the trend of opinion in the Churches, the Rev. D. F. Harris, of Columbus, O., sent a letter to Mr. Ernest Stephens, the medium of that city, stating that he intended to give some lectures on Spiritualism in his church on Sunday evenings, and invited Mr. Stephens to attend and explain the nature and philosophy of Spiritualism, and promised to show him every attention. Mr. Stephens has accepted the invitation, and promises to explain the phenomena of his mediumship. This shows the popular interest there is in occult matters and were it not for the fact that the salaries of the ministers were in danger of being wiped out, or greatly decreased, there would be a regular stampede to the spiritual philosophy.

As there is nothing to encourage them to leave the churches in the way of making a living, especially in these precarious times, they will hang on and give the people all the Spiritualistic philosophy that they can, so as to hold their present positions. This however, cannot long endure. We are in a state of transition; the old is passing away; the new era is coming; light is breaking from every quarter, and the New Day with its new ideas, new philosophy, and new religion will very soon dawn upon the world; and the churches, always the last to endorse the progress of the times, must yield and join the advanced thought of the world.

Spiritualism is rational in that it says: Be thyself; take no man for master; follow after truth, and let the light within guide thee on thy way. Accept all aids, be grateful for all examples of warning and of encouragement, but possess thy own spirit and live thy own life.—Sel.

PSYCHICAL RESEARCH AND MRS. PIPER.

The *Proceedings of the Society for Psychical Research* (London), for February, 1898, devotes 300 of its 370 pages to "A Further Record of Observations of Certain Phenomena of Trance," by Mr. Richard Hodgson, LL.D., secretary of the American Society. The report deals with Mrs. Piper, her trance phase and new development of automatic or spirit writing. In his introduction Mr. Hodgson says:

Two reports of the trance-phenomena of Mrs. Piper have been published in our *Proceedings*, (Vol. VI., pp. 436-650, and Vol. VIII., pp. 1-167), and to these I refer the reader for information concerning the experiments made with her prior to the year 1892. All that I need repeat here is that Mrs. Piper passes into a trance, during which apparently other personalities than the normal waking Mrs. Piper control her body, use her organs of speech, or write with her hand, and show a knowledge of facts which Mrs. Piper could not have obtained by ordinary means. These other personalities purport to be the spirits of disembodied human beings, and make communications which take the form of coming from the still existing "deceased" friends or relatives of the persons who have sittings with Mrs. Piper. In the early years of Mrs. Piper's trances, her voice was usually controlled by a personality that went under the name of Doctor Phinuit, who acted as intermediary in the communications; but of late years the communications have been chiefly independent of Phinuit, who for the past year has not manifested at all.

Of course the first point that will occur to the reader is how we know that these manifestations are not due to imposture. This question has been fully considered in the above-mentioned reports, but it may be well for me to give a brief summary of our previous conclusions. My own knowledge of Mrs. Piper began in May, 1887, about a fortnight after my arrival in Boston, and my first appointment for a sitting was made by Prof. William James. Prof. James had visited her about a dozen times during the previous year and a half, and had sent a large number of persons to her, making appointments himself for most of these people, whose names were in no instance announced to the medium. As a result of his enquiries he became fully satisfied that Mrs. Piper had supernatural powers.

I had several sittings myself with Mrs. Piper, at which much intimate knowledge, some of it very personal, was shown of deceased friends or relatives of mine; and I made appointments for sittings for at least fifty persons whom I believed to be strangers to Mrs. Piper, taking the utmost precautions to prevent her obtaining any information beforehand as to who the sitters were to be. The general result was the same as in my own case. Most of these persons were told facts through the trance-utterances which they felt sure could not have become known to Mrs. Piper by ordinary means. For several weeks, moreover, at the suggestion of one of our members, detectives were employed for the purpose of ascertaining whether there were any indications that Mrs. Piper or her

husband, or other persons connected with her, tried to ascertain facts about possible sitters by the help of confederates, or other ordinary methods of enquiry; but not the smallest indication whatever of any such procedure was discovered. My own conclusion was that—after allowing the widest possible margin for information obtainable under the circumstances by ordinary means, for chance, coincidence and remarkable guessing, aided by clues given consciously and unconsciously by the sitters, and helped out by supposed hyperaesthesia on the part of Mrs. Piper,—there remained a large residuum of knowledge displayed in her trance state, which could not be accounted for except on the hypothesis that she had some supernatural power; and this conviction has been strengthened by my later investigations.

Further, Mrs. Piper came to England, at our request, in November, 1889, and remained till February, 1890, and during that time gave 83 sittings under the supervision of Dr. Walter Leaf, Prof. Lodge, and Mr. Myers. Due precautions were, of course, taken as regards the introduction of sitters, etc., and suffice it to say that the above observers became convinced that the claim to supernaturally-acquired knowledge in Mrs. Piper's trance was fully justified.

After giving a history of Mrs. Piper's mediumship and its developments, Mr. Hodgson gives a verbatim report of all that was said and done at many of the sittings. We have not space to give the complete testimony of any of these sitters, but the following extract from the testimony of one who signs J. H., with a further statement by Dr. Hodgson, will show how conclusively spirit communication is proved.

"Lal...lal...Albert...is that the way you pronounce it? He is very fond of you. He says he is not d e d...d e a d. He will see you again. He is very fond of you." [Lal was a pet name my father sometimes called my uncle Albert.—J. H.]

"Who is James...Jim? (Yes, I know, but he is not dead.) There is another George who wants to speak to you. [His father's name had previously been correctly given as George]. How many Georges are there about you anyway?"

The rest of the sitting, until almost the close, was occupied by statements from G. P., Phinuit acting as intermediary. George Pelham's real name was given in full, also the names, both Christian and surname, of several of his most intimate friends, including the name of the sitter.

Moreover, incidents were referred to which were unknown to the sitter or myself.

It would seem that no one could read the overwhelming mass of evidence presented in these 300 closely-printed pages without being convinced that spirits communicate through Mrs. Piper, and that, most clearly and unmistakably.

Another very interesting article in this issue of the *Proceedings* is "Psychical Research in American Universities," by Prof. Harlowe Gale, of the University of Minnesota.

ANOTHER PROPHECY FULFILLED.

In the JOURNAL of March 31, appeared a number of prophecies written by Dr. Muehlenbruch on March 17; but those published were selected from a number in the same letter, that were omitted for lack of space, etc. In selecting those to publish, one of the dates was accidentally mis-stated. This prophecy read: "One city in this land of ours will be swept away by water." This by accident was printed under the head of 1900, instead of 1898 to 1900. The date published belonged to the next prophecy—the same fate to a foreign city—but even in this, a mistake was made in copying, as it should have read, 1899. We still have the original manuscript.

Upon asking the Doctor if "the city in this land" meant San Francisco, he replied, "No, it will be an inland city, by flood—not a cataclysm—and it will occur very soon." It did occur "soon," in the destruction, by flood, of Shawneetown, Ill., on April 4th., fulfilling three of the prophecies.

The First Slate-Writing and Trumpet Seance.

In her lecture in this city on the "Bible and Spiritualism," Mrs. R. S. Lillie made the following remarks on the above subject:

Spiritualists, as a rule, search everywhere for truth and unbind shackles. They treat the Bible rationally, with the mind free on this as on any other subject. The parent church—Catholicism—held in its charge the Bible in its original form. Its books were written thousands of years ago by authors whose names are practically unknown. It has been taught that the Bible was the very word of God. It is now known that it is of human origin and contains many imperfections.

The Bible, as someone has said, is like an old fiddle—you can play any tune on it; and we can play Spiritualism as well as any other tune. We will take the first few chapters of the book and find that the first spiritual seance was the one held on Mount Sinai. It was a *slate-writing and trumpet seance*. The law, it is said, was written on tablets of stone up there on the mountain amid the thunders and lightning, by the hand of Jehovah.

THE SOCIETY FOR PSYCHICAL RESEARCH.

The officers of the London Society for Psychical Research, for 1898, are as follows: President, Sir William Crookes, F. R. S.; Vice-Presidents, The Right Hon. A. J. Balfour, M. P., F. R. S.; Prof. W. F. Barrett, F. R. S. E.; The Marquis of Bute, K. T.; Prof. Wm. James, Harvard University, U. S. A.; Prof. S. P. Langley, Smithsonian Institution, Washington, D. C.; Lord Rayleigh, F. R. S.; The Right Rev. the Bishop of Ripon, and Prof. Henry Sidgwick. The Secretary is F. W. H. Myers, Esq., Leckhampton House, Cambridge, Eng.



The Editor is not responsible for the opinions of correspondents.

Seattle Anniversary.

TO THE EDITOR:

The Church of the Soul, of Seattle, Washington, very fittingly celebrated the 50th Anniversary of Modern Spiritualism by an all-day session which was well attended. Lyceum exercises were the same as usual. The Guardian gave for the subject of her 20 minutes' talk "The Birth of Spiritualism."

In the afternoon a fine program was rendered. With Mr. Mills as speaker, and music and recitations, the time passed very quickly. Three inspirational poems added to the interest. One from Mrs. Munroe, which was very appropriate; one sent from Skaguay, Alaska, by Mrs. Redmond, who in a quiet way is sowing the good seed upon that verdant soil; and one from the guides of Mrs. Thomas, which was well rendered by her daughter Reah.

Following the program, circles were held by a number of mediums, among whom were Mrs. Ferguson Mrs. Lapworth, Mrs. Sweeney and others.

The exercises were fittingly closed by an appropriate lecture and poem, subjects taken from the audience, by our pastor, Mrs. Esther Thomas.

Mrs. A. E. RISLEY, Sec.

A Loving Messenger.

TO THE EDITOR:

The PHILOSOPHICAL JOURNAL brings me so many valuable scientific and philosophical facts every week, that I have learned to look on it as a loving messenger. It gladdens my heart, strengthens my mind and enables me to make renewed efforts to search for truths and to disseminate the knowledge of spiritual laws.

AN APPRECIATIVE READER.

Santa Barbara, Cal.

TO THE EDITOR:

Santa Barbara Spiritualists celebrated, in a most beautiful and befitting manner, the Fiftieth Anniversary of Modern Spiritualism. And they did it at the exact time—the night of the 31st, for it was on the night of that day that the marvelous child was born in the Fox family.

Our hall was tastefully decorated with a wealth and variety of floral beauty and fragrance, which the very angels must have enjoyed. The program was spiced with a pleasing variety of exercises, not only of the usual intermingling of music, recitations and speech-making; but the most inspiring and captivating scene of all

was the splendid marching evolutions of the Lyceum children, under the admirable skill and direction of their leader, Mrs. Lucy E. Meade Cooke, and the martial rhythm of our organist, Mrs. Emma Rush.

This month I complete a three month's lecture engagement, and our people are supporting the work nobly, considering the hard times. We have a Sunday School, or Lyceum in very successful working order, and the public services fill our hall and are steadily growing in interest. Dr. Schlesinger was with us a few Sundays and did excellent work in his public tests.

And last but not least, the Santa Barbara Spiritualists are doing themselves a credit, and the Cause a noble service, by inaugurating a movement to build a temple of their own. A valuable lot, centrally located, has just been presented to the Society by one of its most generous and devoted members, Mrs. Mary A. Ashley. Santa Barbara is a beautiful little city, and I think our Cause here has a bright future.

W. C. BOWMAN.

Prof. King's Book.

TO THE EDITOR:

Prof. King has indeed struck the *Secret of Life* in his work by that name, inasmuch as he has labored with the aim of bringing the three planes of man's being in one grand *Harmonic Vibration*. Students of every phase of life will gain benefit by summoning will-force to climb this remarkable set of stairs he places before them. Each step is replete with interest enough to push him to the one above, until as he climbs he finds himself unfolding latent forces and graces which make him feel indeed "a god among men."—LOUISE N. MATTHEWS, S. D., President College of Mental Therapeutics, Oakland, Cal.

[This book clubbed with the Journal. See page 235 of this JOURNAL.—ED.]

Visions of 50 Years Hence.

TO THE EDITOR:

The following is a vision given to me of what Spiritualism will be 50 years hence:

I see a spiritual star, very bright and clear, and a church building just in front of it. The star came down even with the ground, and I thought Spiritualism very low, but the star went right along the foundation of the church, undermining the same; then came out and stood in front of the church building, very brilliant; left the church in the dark, and remained that way for all time.

There will be no war with Spain—not even a shot will be fired. McKinley wants no bloodshed; he will wait awhile longer. The Spanish government will come to terms and all will be settled diplomatically.

There will be war and strife among other nations, but they will leave the United States in peace. After 25 years or so they will try to divide the United States into two nations, but

it will not succeed; there will always be only one Union, one country and one flag, the glorious stars and stripes.

In 50 years California will be like a beehive, and be one of the most prosperous States in the Union. The United States will be the most powerful nation on earth.

I am not a public medium, only a true believer in the grand truths of Spiritualism.

MARIA HAHN.

[This was put in type for last week's Journal, but was crowded out.—ED.]

Spiritual Meditation.

TO THE EDITOR:

As we cannot advance spiritually without devoting ourselves to spiritual meditation, ought we not to seek for opportunities to initiate and further spiritual devotion, where all may take part and where kindness from spiritual thoughts may be extended to the sad and weary?

I suggest to the students of spiritual science, to depart from all questionable pleasure; to dress plainly, so as not to invite attention; to live as becomes members of a universal fraternity, and to be guided by reason in all things. All who approve of the above, and who wish to meet for spiritual convocation, are invited to send their names and addresses to the "Spiritual Fraternity," 505 Turk St., San Francisco. DR. B. PETERS.

Letter from John Brown, Sr.

BRO. NEWMAN:

I wish to tell you that I am on my feet once more and I hope to meet you some day and thank you and all the inmates of your home for the happy and pleasant hours myself and wife passed at your table filled with the staff of mortal life, and flowers to illuminate the soul.

From that table, there comes to me a chain without a link missing, which at times seems to lift me high above the clouds, where I find rest from all earthly matters; the cause of which I am unable to fathom, unless it is to keep me alive, or that you have ancient spirit guides who are bearers of spirit messages to earth that are constantly with me.

I have been to the hall which is spoken of in my writings. Mrs. Dr. Astor is a fine speaker. She handles her subjects with an attractiveness that draws an audience, and she is doing a good work which the friends will be glad to know. It seems that her spirit guides have chosen her to adopt the same course that John A. Collins has chosen for spreading the gospel of truth, and she has called upon the friends to raise a fund for that purpose, and I hope the glad tidings will spread from west to east; that a new leaf has been turned which will stimulate the masses to action.

The signs of the times are ominous that great changes in the affairs of men are about to take place all over the earth, in which all should feel interested.

JOHN BROWN, SR.
San Bernardino, Cal.

Anniversary at Chicago, Ill.

The 50th Anniversary of Spiritualism as a philosophy, a science, and a religion was joyfully celebrated at the Auditorium Theatre, 77 31st street, Chicago, by the pastor, Mrs. Georgia Gladys Cooley, assisted by Mrs. M. A. Jackman, independent slate-writer and portrait psychic, with fine violin, piano, and vocal music.

The rostrum was beautifully decorated with large silken flags, and a profusion of fragrant flowers and plants; tokens of love to those ministering, and to the spirit loved ones. The Anniversary poem and address were given by the pastor, descriptive of the special expression and progression of the truth of spirit return, in a most beautiful and impressive manner, thrilling all with that spiritual power that inspired them. Many messages were received on slates, and a beautiful portrait in colors, the colors being dematerialized from the flowers on the platform, and re-materialized in the portrait independent of the mortal.

At the close of the afternoon service a dinner was served. The address in the evening was given by Dr. George B. Warne, and was in part a reply to the Rev. Frank Talmage, being a masterly effort in behalf of truth and justice. Mrs. Jackman was also present and received many independent messages on paper while held between slates as Mrs. Cooley voiced the spirit messages to the audience from their loving angel friends, after which the paper was removed from between the slates and the written messages read aloud and given to those addressed therein.

The day was one of that higher, sweeter communion of the spirit and mortal, that lifted the audience into a higher plane of truth, love, and duty for another Anniversary year. And we are happy to know that our pastor, Mrs. Cooley, will be with us until the Jubilee and camp season.

We are feeling stronger since we have a State organization, and hope to do much good in the coming year.

Mrs. C. H. HORINE, *Cor. Sec.*

San Jose Notes.

The First Spiritual Union of San Jose celebrated the 50th Anniversary in an all-day meeting on March 27, serving dinner and supper at 1 and 6.

The attendance was good and all seemed to enjoy the re-union that the occasion affords each year.

At 2 p. m., an excellent program was rendered, with an abundance of music furnished by Bro. McMeekin, on cornet; Mrs. Roberts, piano and violin; also several songs were sung by the audience.

The following named persons took part in the program: Invocation, Mrs. McMeekin; Miss Mabel Hambly, Miss Pearl Sellers, Mrs. Fuller's controls, Mrs. H. L. Bigelow, Miss Nannie LeMay, E. H. Hubbard's control, J. R. Taylor, W. D. J. Hambly; song by Dove and Mabel Hambly.

In the evening, music by the orches-

tra, invocation by Mrs. McMeekin; story told in rhyme, L. W. Dexter; reading, Mr. Van; Anniversary address, Mrs. C. R. McMeekin.

On April 3rd the annual election of officers took place. The following were elected to serve for the present year: C. L. Graessle, President; Jos. Murray, Vice-President; F. J. Weissman, Secretary; L. W. Dexter, Treasurer; Wm. Phipps, J. H. Gordon, and W. D. J. Hambly, Trustees. H. L. B.

The Ladies' Aid.

The annual meeting of this Society at San Francisco, last Wednesday, elected the following directors: Mesdames Small, Whitney, Place, Drew, Nevill, Eager, Taylor, Cooke and Price.

The following are the officers: President, Mrs. Eager; Vice-President, Mrs. Place; Secretary, Mrs. Nevill; Treasurer, Mrs. S. E. Cooke.

The entertainment announced for next Friday was postponed to Saturday, April 16, on account of the Young People's entertainment to be held that evening.

It was also voted to place the dues at \$1.00 per year instead of 25 cents per month.

The Secretary's report was read, showing the work done during the past half-year, which was very satisfactory. Mrs. E. NEVILL, *Sec.*

Reception and Banquet.

As it is customary for the C. L. F. A. Board to hold an annual March meeting at Lily Dale, to arrange for the coming June picnic and Summer session of camp, the Lily Dale members of the Young People's Spiritual Union took advantage of the occasion to tender a banquet and reception on March 27th.

The audience was large and enthusiastic; the program was well rendered, as both banquet and reception were pronounced by all to be one of the most successful events of the season. It shows what the young people can do when properly organized for systematic work.

Mrs. EVIE P. BACH, *Sec. Y. P. S. U.*

Jubilee in San Bernardino, Cal.

The 50th year of the Spiritual Philosophy was a great success at Liberal Hall, John Brown, the Medium of the Rockies, was there with hosts of others, and the young folks turned out well, and made the occasion one of joy and pleasure. The collation was a veritable feast. Dr. Astor's lecture to young people made old and young happy. The singing of four little girls was indescribably sweet, and two young misses played their guitars like angels. The declamations were well rendered, showing that the mothers were the best of tutors. Spiritualists can congratulate themselves in San Bernardino county and be thankful for the beautiful truths of their faith and its advent into the

world, which, as Dr. Astor said, came not only in 48, but when Jesus was on earth, for he talked with Moses, Elias and Elijah.—*Free Press.*

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mr. and Mrs. Bradley of San Diego, were in San Francisco last week on their way east.

Mrs. S. Eberhardt held a very successful test circle last Sunday evening, at 937 Guerrero street, San Francisco.

Geo. E. Crasp, husband of Lottie and father of Edna, passed to the higher life on March 31, 1898. Age 26 years.

Mr. S. D. Dye, of Los Angeles, has been afflicted for some time with rheumatism, but is now resuming his usual health.

The Mediums' Protective Association are holding free meetings at 997 Market street, San Francisco, every Wednesday evening, wholly for spiritual intercourse.

Dr. G. B. Crane is improving since his return to his home in St. Helena, Napa Co., Cal. His many friends will be glad to learn of this improvement, even though he is still quite ill.

Prof. Loveland is recovering from the accident which occurred on April 2, and broke three ribs, when he was run over by a team in Oakland, Cal. At his age recovery must be slow.

At Fraternal Hall, Oakland, additional to the lecture and answering of questions by the gifted psychic, Mme. Montague, Mr. Pottinger, one of the Magi from the East, gave an address last Sunday evening.

Mrs. Sloper's son was injured last week, while preventing another man from death, by a falling timber. He is now slowly recovering, with the careful, tender nursing of his mother, and kind friends.

Prof. and Mme. Young had a reception last Saturday evening at 605 McAllister street, San Francisco, it being the tenth anniversary of their wedding. It was a very enjoyable party.

Mme. Young holds a test seance at California Hall, Oakland, Cal., on Wednesday evening, April 13. Prof. Young will give the music, and the Boy Orator, Chas. Anderson, will deliver a lecture.

Mme. Montague's meetings will hereafter be held in Occidental Hall, 305 Larkin St., San Francisco, every Wednesday, instead of Washington Hall. This change to the Spiritualists' headquarters is a good one.

An entertainment and dance will be given by the Young Peoples' Progressive Society, on Friday evening, April 15, 1898, at Forrester's Hall, 102 O'Farrell street, San Francisco. Tickets, admitting lady and gentleman or two ladies, 25 cents.

The Cincinnati, Ohio, Spiritualists celebrated the Golden Jubilee on March 27, at the Auditorium. Mrs. Pfuntner, of Indianapolis, and Mrs. Kratz of Evansville, Ind., were the speakers. Mrs. Pfuntner has been engaged there during the past three months, and is a fine speaker. The celebration was a grand success.

Col. Van Horne of Kansas City, Mo., an old-time Spiritualist and editor, as well as Ex-Member of Congress, was in the city last week, having come to California for his health. He was stopping for a few days with Mr. and Mrs. Colby, with whom he has been acquainted many years. He has now gone to join his wife in the northern part of the State.

The Spiritual and Ethical Society of New York has removed to 744 Lexington avenue, one door above 59th street. Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. Miss B. V. Cushman is president, and Mrs. Helen T. Brigham, speaker.

"Religion of the Stars," is the subject of a course of five illustrated lectures by M. A. Pottinger of Chicago, member of the Brotherhood of Oriental Magi, at Washington Hall, 35 Eddy street, San Francisco, on Monday and Thursday evenings. The lecture on this Thursday evening is on "A Spirit Message from the Planet Venus." To Occult students this lecture will be worth many times the price of admission, which is 25 cents.

The new headquarters for Spiritualists in San Francisco, is located in the old Supreme Court building on the corner of Larkin and McAllister streets. The court room, remodeled, enlarged and fitted up for Spiritual meetings, has been leased by the Society of Progressive Spiritualists and will be used only for Spiritual meetings. Last Sunday it was filled to overflowing, and was dedicated to the use of the spirits both in and out of the flesh. Mrs. R. S. Lillie gave a grand inspirational address, and Mr. Lillie conducted the music. Mrs. J. J. Whitney concluded with spirit messages which were much appreciated by the large audience.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

See our Book List on page 238.

The Reviewer.

Humanity and the Man, or the Training of the Adamite. A poem of Life and Evolution, by Wm. Sharpe, M.D. Cloth 50 cents, paper 25 cents. London: Hy. A. Copley, Canningtown, E. For sale at this office.

This is a very fine poem representing chiefly the teaching of humanity, beginning with Intellectual man, or the Adam, under the male genius of Intellect; while the Dual Image represents man under the female genius of Intuition, by whom there is opened up a wider and more extended vision of the evolution of humanity.

Through the Invisible, by Paul Tyner. 196 pp. 75 cts. Bound in muslin and gold. Temple Pub. Co., Masonic Temple, Denver, Colo. For sale at this office.

This is Paul Tyner's latest book, and is filled with grand thoughts and up-lifting words.

The New Time for April contains many very interesting and timely articles, with good illustrations. *The New Time* is a forerunner of a new time which will, we hope, soon dawn upon the world, when the poor will have equal rights with the rich. An announcement in this number is made of the retirement of Mr. B. O. Flower from the editorial chair, which will hereafter be occupied by Mr. Frederick Upham Adams, who has heretofore been Mr. Flower's assistant. The new editor is a vigorous writer and able editor, and will keep the magazine up to its present standard of excellence. Published monthly at \$1.00 a year, at 56 Fifth Ave., Chicago.

The Cuban crisis naturally demands more space in the editorial department of the *American Monthly Review of Reviews* than any other single topic. The whole matter is reviewed in the light of the latest and most authentic information received up to the time of going to press. The *Review* is convinced that the country desires, and will demand intervention in Cuba, that the real question at issue is the relief of Cuba, not the settlement of the "Maine" incident, and that Spain's final withdrawal from the Western hemisphere will be the only satisfactory termination of the present trouble.

The Arena for April is rich in special features of the greatest interest. Hon. Fred Williams discusses "The Way Upward," showing by historical analysis the causes of the industrial paralysis which has fallen upon the American people, and indicating the methods of recovery from this condition. "A Message from Beyond," is a story out of psychic experiences, by Genevieve Clark. The readers of the *Arena* will find the

issue for April fraught with the fullest measure of interest and instruction.

In the *Homiletic Review* for April, Prof. Savce, of Oxford, the great Egyptologist, has another article on "The Present Relation of Archeology to the Higher Criticism," written from Cairo, Egypt—in which he contrasts the latest summing up of the conclusion of German critics, by Prof. Maspero "that the Menes of Egyptian tradition was fabulous," with the later fact that the tomb of Menes himself has just been discovered, and adds, "The bones of the fabulous Menes have been handled by myself!" Funk & Wagnalls Co., 30 Lafayette Place, N. Y. \$3 a year.

Our new Catalogue of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the *JOURNAL*, and patronize the same liberally. Mail orders promptly attended to. No books sent C. O. D. unless a remittance sufficient to pay expressage both ways, accompanies the order. Any book not in stock, will be ordered, and mailed direct to the purchaser.

The banjo solo, by Miss Maude Davis, given at the Metropolitan Temple Jubilee Anniversary, in San Francisco, was, by an oversight, not mentioned in our report last week. The lady is an expert performer, and never fails to delight those who hear her exquisite music.

By a letter just received, we learn that Dr. Peebles is in his Indiana Medical office diagnosing and prescribing for the sick. If success succeeds, Drs. Peebles & Burroughs are eminently successful. This all admit.

Prof. Fred Evans has opened an Occult Book Store at 103 W. 42nd street, New York, where copies of the *PHILOSOPHICAL JOURNAL* can be obtained. We hope the New York Occult Book Store will be a success, and there is no reason why it should not be remunerative.

Transition.

Jemimah Blenis, mother of Mrs. Upham and Robert Brown of New York, passed to the beyond on April 4, 1898. Age 68 years. The funeral was held at 2000 McAllister street, San Francisco, Wednesday, April 6. Interred in I. O. O. F. Cemetery.

Change of Date of Jubilee.

TO THE PUBLIC:

The General Manager regrets to announce that it has become necessary to change the date of holding the International Semi-Centennial Celebration of Modern Spiritualism to be held at Rochester, N. Y., which has been advertised to be held the first eight days of June. It will be held one week earlier, commencing May 25th, and closing June 1st, 1898.

This change has become necessary in order to secure more suitable and commodious places for meeting. Negotiations have been pending for a number of months to obtain the largest and best places in the city of Rochester, but the one most desired could not be secured at any time in June, but could a week previous, which is the main cause for the change.

Please inform the undersigned as soon as possible of your intention to attend and of the number likely to do so from your vicinity. It will assist in getting lower railroad rates.

Remember, the names and addresses of all Spiritualists are wanted.—FRANK WALKER, Gen. M'g'r, Hamburg, N. Y.

Anniversary at Fresno, Cal.

The 50th Anniversary day has come and gone, but it has left pleasant memories.

To our society it was a real spiritual feast. We had Mrs. R. Cowell, of Oakland, with us. The hall was decorated appropriately for the occasion. The audience was very large, standing room was not to be had. A fine discourse true and truthful. Good tests followed. We expect Mrs. Cowell to remain here two more Sundays. What a treat for Fresno people.

MRS. J. H. HOLLENBECK.

Shining Spirit Forms.

A few old soldiers of the Home went to Mrs. Walling's for a developing circle, and Mr. Hansen, of the Home, it is expected, will soon make a good materializing medium. He was seated in the cabinet, and the rest of us sat in a circle in front of it, Mrs. Walling with the rest, with her two little girls, (which are young mediums) then the light was extinguished, and while we had a piece of music on the organ and violin, Mr. Hansen became entranced. Then a tall slim lady came out of the cabinet, shining like silver. It lit the room sufficient to allow us to see each other; after remaining a few moments she made a bow, and said, "Good evening." Then it was dark, and a little girl about three years old came out of the cabinet, shining like the first, and said her name was "Mattie." She talked considerably, and was full of fun; then a man materialized who called his name "George." He brought a glass tumbler, and it was illuminated as bright as the spirit forms, and handed it to each one in the circle for examination. It looked and felt like glass. And then it disappeared, and in about a minute

he came again with a tea-set on a tray, of the same material, and it then disappeared like the other. The violin was played by Mr. Woolf, and one of the little girls accompanied on the organ, and the room appeared to be literally crowded with spirit forms. The seance was held for one hour.

Soldier's Home, Cal. R. H. Ross.

Anniversary in Detroit, Mich.

The 50th Anniversary of Modern Spiritualism was observed with appropriate ceremonies by the audience which filled Schawnkosky's Hall, Detroit, Mich., to overflowing. The meeting was in the form of a public ovation. The programme included music, speeches, tests, and a stereopticon reproduction of a full materializing seance. The latter was a novelty in Spiritualistic entertainment; nothing of the kind having heretofore been produced. There were 42 pictures in 24 scenes; 12 of which were controls and 19 spirit forms, appearing and disappearing in all respects the same as seen in the usual dark seance, greatly to the delight of the audience. Many of the scenes were startling, holding the spectators spell-bound, as the filmy forms appeared and then dissolved away from mortal view. Dr. C. W. Burrows and his son, Dr. Will Burrows, deserve great credit for this clever entertainment which bids fair to awaken increased interest in the great truths of Spiritualism.

The local papers contained fair reports of the meeting, and one of them said: "The great work of Spiritualism is to convert all the churches. To spiritualize one man is worth more to humanity than to materialize 20 spirits. Spiritualism is catching and hundreds of ministers have caught it. The meeting was presided over by Dr. C. W. Burrows, who delivered an address on 'The Religion of God and the Religion of Man.' The doctor's address was filled with Spiritual philosophy."

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the **PHILOSOPHICAL JOURNAL** goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this \$2.50 book for yourself, and any premium offered in the **JOURNAL** to each subscriber.

Sweet Music.—It is not generally known to the Spiritualists of America that Doctor C. W. Hidden is the author and publisher of some of the sweetest songs of the season, but he is, and his music is for sale at the **PHILOSOPHICAL JOURNAL** book store. For full information concerning Dr. Hidden's songs, see advertisement in another column.

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With good and noble aim;
Two souls will now forever
The glorious truth proclaim.

Let love your pilot ever be;
Work firm and true together,
And when waves dash upon your sea,
Bid peace prevail forever.

As soul to soul now let me say;
I wish you peace and joy;
And may the good you do to-day
Prove gold without alloy.

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Jubilee Anniversary.

Read at the Celebration at Metropolitan Temple.

There's a house far away in New York, we are told,
Where a family lived all alone,
Unlettered, or at least were not overbold
In their humble and peaceful home.
Tis of boards and of timber, one story high,
Aside from neighbors, nobody nigh.
This low-roofed cottage is a wonder, and why?
Should it stand there silent and lone?

Our memory reverts to an incident there,
Which occurred fifty years in the past,
Of noises on walls and furniture where
Little girls were sleeping so fast,
And yet were roused by the tiny rap,
Ticking and ticking and tap, tap, tap,
And springing up from a dreamy nap,
Enquired what was wanted so late.

If you be God, or angel, they said,
Rap three for yes and one for no,
Right on the wall, just over the bed,
And "may be doubtful," just two, and so
We'll find what you want, if you can tell
Who you are, and whether with you 'tis well;
Whether of heaven, or the other place—hell.
The rappings replied, "We come to reveal

"The truth, that man is immortal and lives
Beyond the mortal; first you will find
My bones in the cellar—this we must give
To convince the world immortal is mind,
Which to thousands seems so very absurd
They turn a deaf ear to every word
And almost wish they never had heard
Of a future state and its bliss."

The curious came from far and near
To listen to the unusual sound,
Wondering from whence the noises came—
Out-doors and in they ran around
Into every nook and corner they peered
To discover, if possible, what they feared—
The cloven foot of whom they had heard
In the church and at home by the fireside.

At last, to be sure the truth was told,
With picks and shovels they descended the stairs.
O, horrors! it makes one's blood run cold
To think of that murder, all unawares,
Of a peddler who had been taken in
By former residents of this private inn
And nevermore had he been seen,
But now, alas, the truth should be known.

'Twas a gruesome task to dig up bones
From the damp, cold earth,
As it lay in layers thick over the stones
That covered the body of clay.
'Twas symbolic of old and worn-out creeds—
Buried in mystery and cold, bloody deeds,
Insufficient to fill the want and needs
Of a world of humanity.

So the angels rolled the stone away
And truth burst forth in resplendent light.
Fifty years ago this very day
We learned to commune with angels bright
By the tiny rap and in various ways—
Clairvoyance, inspiration and many a phase;
By silent thought, and in music's lays,
And in poetry when it is sought.

By this occult power and communion of souls
We have learned that every thought or deed
Will be seen on the canvas when it unrolls
In the spirit world—no use then for creeds
Or parchment to show how well we have done
On the planet where our lives first had begun,
Whether smooth or rough the race we have run
Will be known in the spirit realm.

Be glad and rejoice, for a holier calm
Than your forefathers had in their day,
Is yours to enjoy; like a soothing balm
It will drive all your sorrows away,
And this glorious truth is reaching afar,
And nothing can stop it—as well might a star
Cease to shine in the firmament; no barrier or bar
Can extinguish this heavenly light.

It shines through the valley of darkness and gloom
That theology has presented to view
Of eternal burnings beyond the tomb
And a heaven for only a few.
It lifts the soul from gloom and despair,
And from fear of death, no matter where,
Whatever the process—by earthquake or war—
The soul will triumph at last.

And seek the loved ones gone before
Just a few short years in the past,
Who'll hasten to open their pure pearly door
And with outstretched arms at last
Will clasp our freed spirits in their embrace
When we meet the dear ones face to face
At the end of the journey and of the race,
In the beautiful home of the soul.

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Do you want to be a soldier
In the war of spirit might?

CHORUS.

Rise and shine, give out the message
From the spirit world of truth.
Spirit voices now are singing,
In the Year of Jubilee.

Do you hear the music ringing
Of the spirit friends around?
Hear their loving words of wisdom,
In the Year of Jubilee.—Cho.

Do you want to climb up higher
In the grand and welcome truth?
Then be true to one another,
Keep the Golden Rule in view.—Cho.

If we're true to one another,
Daring to be right and just—
We shall climb up high and higher
In the Year of Jubilee.—Cho.

Spirit friends are speaking to us
Words of wisdom and of truth;
Shall we listen to their voices
In the Year of Jubilee?—Cho.

W. T. PHELPS.

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OR

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